

# THE CLASSICAL WEEKLY

Entered as second-class matter November 18, 1907, at the Post Office, New York, N. Y., under the Act of Congress of March 3, 1879

VOL. VII

NEW YORK, JANUARY 17, 1914

No. 12

The Philadelphia High School for Girls has an unusually effective Classical Department, thanks to the expert management of its head, Miss Jessie E. Allen, and to an unique esprit de corps among her assistants. With the enthusiastic help of pupils, the teachers arranged, in December last, an exhibit that showed the practical relation of Latin to everyday life. While following the lines so ingeniously laid down by Miss Sabin (see THE CLASSICAL WEEKLY 7.49-50), they naturally evolved various novelties and improvements for this locality, and the collection of display cards to be seen in the halls of the School would teach any visitor the desired truth, if he were this side of ocular or mental blindness. In view of the great labor spent upon such exhibitions as well as the initial knowledge, discernment and good judgment requisite for their preparation, it would seem desirable to treat them as one would a circulating library, and so establish in other communities new foci of interest in the Classics. Any club, for instance, that had sufficient culture and education among its members to desire to further the study of the Humanities in School and College could profitably hang the cards on its walls for a week or two. In the case of the present exhibit an application for this privilege has already come from one of the most prominent Philadelphia clubs.

But, of course, the compilers themselves benefited inestimably by their research and study. Thus, one of the youngest girls in the school, who drew a special map to show how important a knowledge of Latin and Greek is for one who is acquiring the terminology of geography, learned an unforgettable lesson as well as gave inspiration to all her mates. Another pupil wrote to the Italian ambassador at Washington, and his friendly reply, posted with every word in it (as it chanced) underlined in red ink, as being a Latin derivative, now impresses an important fact on every one who sees it. Almost as sanguinary in appearance are the passages chosen from other literatures. Among the new cards is one that illustrates mathematical terms of classical origin, another that displays advertisements of articles which bear Latin or Greek names, and a third which exemplifies the use of ancient meters by modern English poets. Original also is a collection of pictures representing ancient and modern utensils

of notable similarity in form, and another which demonstrates the connection between Roman and contemporary feats of engineering. One enterprising teacher scoured Philadelphia, photographing such monuments, buildings and architectural elements of them as could be traced to classical models. To take one discovery alone, a Christian tomb with the pagan caduceus twice carved on its face taught a fact in a Philadelphia graveyard more impressively than pages of Christian archaeology in the study.

Of course, there was plenty of humor to enliven the exhibition. A Cretan fashion plate from Minoan times was neatly painted for the edification of any spectator who might arrive in a slit skirt. There, too, one saw the first attempt of some millenia ago to portray a cake-walk. Cartoons that would be almost meaningless except to a classicist were cleverly chosen and posted. For instance, nobody could see in the "Rape of the Sabine Men" stalwart suffragettes bearing in their arms fat and fatuous men struggling for their celibacy, amid banners flying that urged "Votes for Women", without recalling with a smile the way in which the Romans once increased their citizenship. One card was perhaps unconsciously humorous. It called attention to the fact that the names by which we term our aches and diseases are likely to come from Greek or Latin—a boomerang for the cause!

Finally, we may note the persuasive letters, which the exhibitors received, or found in THE CLASSICAL WEEKLY and elsewhere, proclaiming the unparalleled advantages of a classical education. Notable among them were one from Ex-President Taft and another from Dr. Smith, the Provost of the University of Pennsylvania, who is at the same time a world famous chemist and one of the ablest and most ardent champions of both Greek and Latin in our country.

All this is very encouraging, and even the most disconsolate pessimist among us could hardly leave such an exhibition without postponing the day when he will do what a recent speaker at a Teachers Institute Meeting, not a thousand miles from the Girls' High School, in all sobriety said that Socrates did, take a dose of shamrock. A truly Hibernian suicide!

W. B. McD.

### ETYMOLOGICAL TENDENCIES OF THE ROMANS<sup>1</sup>

Voltaire once in a sarcasm directed against the etymologists of his day defined etymology as a science in which vowels count for nothing and consonants for very little. Satirizing still further the methods then in vogue he says: 'It is evident that the first Emperors of China bore the name of the ancient kings of Egypt; for in the name of the family Yu may be found the characters which, arranged in another way, form the word Menes. It is therefore incontestable that the Chinese Yu took his name from Menes, king of Egypt; and furthermore, the Emperor Ki is evidently the same as King Atoes, by a change of *K* into *A*, and *i* into *toes*'.

Now this sarcasm was certainly justifiable and would apply equally well, frequently, to the etymologists of Greece and Rome; the ridiculous word derivations current in Voltaire's time and in the Middle Ages are only a portion of the heritage that came to them from classical sources. Etymology in ancient, in mediaeval, and even in modern times, down to the beginning of a proper understanding of comparative philology, was nothing but empirical word-play. In the Middle Ages and, in fact, earlier, national pride was a source of ridiculous etymologies. I shall simply mention one or two instances because they are amusing and because they prove how a tendency once inherited, especially from the sacred stock of classical tradition, will persist. In speculating on the origin of language M. Gorope-Bakan tried to prove that Flemish was the language spoken in the Garden of Eden. But, more ridiculous still, a little later the Canon of Bast published three octavo volumes to prove by etymology that all the events of the Iliad took place in the Island of Heligoland, and that 'Homer' was Belgian. So the French derived Franc from Francus, who, they said, was one of the Sons of Hector, preserved on purpose from the sack of Troy to be the ancestor of their race.

Not only the grammatical literature of the Middle Ages, but general literature abounds in quaint and curious etymologies—many of them samples of the so-called popular kind. One, probably from Monkish sources, holds that *cadaver* is for *caro data veribus*, 'flesh given to worms'. That prince of good-fellows, Rabelais, says the name Paris originated at the time Gargantua caused the memorable flood there, so that the citizens were washed "par ris", in sport. 'Before this', says he, 'Paris was called Leucotia, as Strabo testifies, from the Greek word λευκότης, whiteness, because of the white thighs of the ladies of that place'. But another old French writer (possibly Guillaume le Breton) says that at the found-

ing of Paris the settlers "se Parrhisios dixerunt nomine Graeco", connecting Paris with παρηγόλια, 'chattering', 'bluster'; because, says another Frenchman, "aux femmes de Paris ne gela jamais le bec", 'the lips of the women of Paris never froze up'.

Voltaire's sarcastic remarks upon the etymology of his day are paralleled in classical times by Socrates in Plato's Cratylus, that wonderful treatise on language, that testifies, as does everything else that Plato wrote, to his greatness as a profound and subtle thinker. In this work, while himself making many mistakes, Plato ridicules the popular etymologies of the day, such as that which made αθήνη a contraction of ἀτ and θέω, 'always running'. But it is in his discussion of the word τέχνη that he shows the same sarcasm as Voltaire shows in his remarks about Ki and Atoes. 'They derive', says Socrates, τέχνη from ἔχοντη, possession of mind; you have only to take away the τ, insert ο between the ρ and the ν, and another ο between the ν and the η and you get ἔχοντη!'

Now these remarks, intended to be ironical only, struck nearer the truth than their authors supposed. We know to-day that mere similarity in the vowels and the consonants of two words is not necessarily a basis for connecting them in derivation, and that two words in different languages (such for example as the English *bishop* and the French *évêque*) may be derived from the same source though they have not a single letter in common. Conversely, we know that some words almost alike in spelling, as well as in meaning, have no connection—such as *charity* and the Greek χάρις, χάρτος.

But of principles such as these the Greeks and the Romans had no conception—and naturally so; for they had no knowledge of kindred tongues and mere similarity of sound made them grope for connections in meaning, which often proved fantastic in the extreme, just as similarity of meaning brought about wild distortions of sound and spelling. In this respect and so far only the Greeks and the Romans were similar in their etymologizing. But, when we pass beyond this common basis, we see a great difference. The Greeks, with their supreme contempt for other nations, actuated by the principle by which they called others than themselves βαρβάροι, restricted their language studies and etymologies to their own tongue, never suspecting that there might be a source beyond. They derived everything from Greek, basing all Greek words upon other Greek words. But with the Romans it was different. Captive Greece took her savage captor captive—and etymology was no exception. The Greeks had no other language on which to base their etymologies; but the Romans had Greek; and the first Roman grammarians made practically no attempt to derive Latin from any other source than Greek. Quintilian's remark, *Satura tota nostra est*, holds good for satire only; the sciences of etymol-

<sup>1</sup> This paper was read at the Seventh Annual Meeting of The Classical Association of the Atlantic States, held at Baltimore, May 3, 1913.

ogy and grammar, at first, at all events, were like the other branches of Latin literature—imitative. This tendency to base all Latin words on Greek originals persisted, and its adherents are known as the Greek school of Latin etymologists. But gradually national pride, due to conquest and a growing sense of national unity, caused a reaction even in etymology; and a new school arose which discarded Greek entirely. Of course this was just as bad; this radical attitude was responsible for many wild and fantastic etymologies.

The Romans had many predecessors in etymological fields, and it was only natural that with their imitative instincts, at least in intellectual lines, they should follow them. In fact, the study of language shows that man is not only a social animal but an etymologizing animal as well. The Hebrews and the Hindoos as well as the Greeks show etymological tendencies in their literature. The Old Testament here and there contains etymologies, particularly the book of Genesis, and these, as in later times, are responsible for stories and myths. The Tower of Babel myth seems due to a popular etymology—the confusion between Bab-el, the Gate of God, and a word almost like it that means confusion. A similar instance among the Greeks gave rise to the well known legend of Deucalion and Pyrrha, in which stones became men; the story is due, of course, to the similarity between the words λίας, 'stone', and λαός, 'people'. The Greek philosophers, especially the Stoics and the Physici and the Sophists, also had a great influence on early etymology. General literature among the Greeks is full of etymologies hinted at or directly expressed. Homer is full of them (cf. e.g. Ὁδυσσεύς, which is connected with ὀδύσσομαι 'to hate', 'give cause to hate'). The tragic writers, too, are full of such ideas. Everyone remembers the play in the Agamemnon on Helen's name which lends itself so well to English translation—Ἄλειας, θλαύρος, θλέπτολης, 'a hell to ships, a hell to men, a hell to cities'. These might be multiplied ad infinitum.

Among early etymologists the terms analogy and anomaly are too important to be passed over without a word, for these terms were for years the war cries and the watchwords of two schools, of those that followed Aristarchus as defenders of the principle of analogy as the origin of human speech, and of those that sided with Crates of Mallos in giving the first place to anomaly. The Analogists, who were of the Eleatic school of philosophers, maintained that words are essentially expressive of the objects which they describe, that they are made by nature (*φύσις*), that thought was stamped on words in their genesis and that there was an inherent appropriateness in the name given to a particular object. For an amusing application of this theory see Aulus Gellius 10.4. The Anomalists held

that language arose by mere convention (*θέση*) and that words were arbitrarily assigned to objects. For example, Ammonias Hermias, in his commentary on Aristotle, in order to prove that language existed conventionally, declares that an apple might have been called a plum or a plum an apple, if people had agreed to do so. A certain Anomalist, in confutation of the Analogists and to prove that any word might be significative, called his slave by the name Αλλάμην, uniting the conjunction *ἄλλα* and the particle *μήν*.

Whenever the Romans approached the subject of etymology they seemed to have been in grave danger of taking leave of their ordinary senses. Some of the Romans were, to be sure, comparatively sane in their remarks on language, notably Cicero and Quintilian, but even these greater men often erred grievously. Occasional etymologies, or etymological hints such as puns or word-play, are found in practically all Latin writers; but the chief storehouses of etymology are first and foremost Varro's *De Lingua Latina*, based largely on the teaching of Aelius Stilo, and, secondly, Verrius Flaccus's treatise *De Verborum Significatione*, which exists only in mutilated form in the *Epitome of Festus*, itself further epitomized by Paulus Diaconus. Aulus Gellius is full of etymologies, generally attributed to earlier writers, chiefly Stilo, Varro, and Nigidius Figulus; he is, besides, a perfect storehouse of discussions on orthography, quantity, word quibbles, grammar, declension, analogy and anomaly, and phonetics. Beside the fragments of the Roman grammarians edited by Keil in his *Grammatici Latini*, Cicero, Quintilian and Macrobius contain many etymological points, and several centuries later than Macrobius, Priscian, in his great grammatical work, also has many etymologies, though he confines himself chiefly to accident and syntax.

The unwillingness to confess ignorance, the lack of courage sometimes required to make the frank admission 'I don't know', lie at the base of popular or folk etymology and are responsible for most of the eponymic and aetiological etymologies among the Greeks and the Romans. Many geographic names are accounted for by eponymous heroes or by eponymous circumstances, and in this way etymology becomes responsible for many ridiculous stories. Sometimes it is hard to tell whether the etymology is responsible for the story or the story for the etymology—probably the former is generally true. A case illustrating how a name has given rise to a story is Varro's etymology of the Roman name Gracchus (which he spelt Groccus), which medical science will hardly support. Wishing, I suppose, to prove the perfection of Gracchus's development, mental and physical, Varro (quoted by Charisius) says Gracchus was so called *quod mater duodecim mensibus in utero eum gestaverit*, thus connecting

*Gracchus* with *gero*. We might compare here Rabelais's Gargantua, with its quasi-reduplication, for he too was carried eleven months *in utero*, a thing which is possible, says Rabelais, 'when some great masterpiece of nature is intended, or a person is predestined to the performance of great exploits' (of course Rabelais explains the word in another way).

Many personal names were changed slightly in the course of time or accounted for by ridiculous popular etymologies. Popular etymology and the Virgil cult of the Middle Ages are responsible for the perverted spelling Virgil, by connection with *virgo* and *virga*. The stories given by Latin authors to account for the cognomen of Julius Caesar are interesting examples of popular etymology, but are false; for Julius Caesar was not the first to bear the name Caesar and doubtless his ancestor who first bore the name was not so called because he was born with a lot of hair, or because he killed a Mauretanian elephant, or because his skin was fair, or because the surgical operation known as hysterotomy was performed on his mother, an operation, by the way, known even today, from his name, as the Caesarian section.

In connection with explanations of personal names Plautus might be mentioned, for his names often (like Thackeray's) represent the character of the people who bear them, and are generally based on Greek. Philolaches, the spendthrift (from φολός and λαχεῖν), Callidamates, the philogynist, the one subdued by beauty (καλλίτης and δαμάσω), may be mentioned as two out of a vast number. So his word-plays and such puns on proper names as *Opus est chryso Chrysalo* (where the proper name Chrysalus suggests the Greek word for money) all indicate etymological tendencies. Another ridiculous and libellous derivation of a personal name is that given by some detractor of Christianity for the name of the Church Father Cyprian. Lactantius says in his *Institutiones Divinae* that a certain sacrilegious man called him Coprian instead of Cyprian, to indicate thereby that his writings were like so much dung (*κόπρος*). This recalls Catullus's *Annales Volusi, cacata charta*. Other instances are found in Latin literature of changes in proper names of persons, instances which may fitly be included in a paper on etymological tendencies. Suetonius says that Tiberius, while a young soldier in camp, was such a heavy drinker that they used to call him, instead of Tiberius Claudius Nero, Biberius Caldlius Mero, 'guzzler of hot punch, straight'.

An interesting feature of Latin etymology, due no doubt to popular etymology, that is, to the tendency to connect words simply because of similarity of sound, is a certain number of mistranslations. Every one recalls the story that arose from a misunderstanding of the Punic word *Bosra* (stronghold or citadel), corrupted into *Byrsa*, and then connected

with the Greek *Bópōa*, 'a hide', which Vergil gives in the first book of the Aeneid in connection with the founding of Carthage. Another etymology arising from a mistake in translation is the name *Sucula*, 'Sow', applied to the Pluviae Hyades, by confusion of the two words *βύ*, 'sow', and *βέα*, 'to rain'. Perhaps the best instance of a mistranslation, and a mistake that has persisted through the ages and affected modern grammatical terminology, is the name accusative case. Varro called this case the *casus accusandi*, basing his designation upon the Greek name for the case, *τρῶαις αἰτιατική*, as though the Greek name came from *αἰτιώματι*. Here too belongs also an etymology mentioned in a note by Dacier, in his edition of Festus, on the word *aqua*; he attributes the etymology to the Italian scholar Canini, approves it, and says such a thing was common among the Romans, though I know of no other instance. *Aqua*, says he, comes from ἀ χεά, i.e. the Doric form of ἡ χοθή, 'the pouring', for, says he, "saepe Latini articulum nominibus iungunt". This is the Greek school with a vengeance; but this principle is exactly paralleled in English by the history of words like orange, apron, adder, etc.; confusion with the articles *an* and *a* has given rise to these words, which ought really to be norange, napron, nadder<sup>2</sup>. These words are all good examples of folk etymology, due of course to ignorance.

This word *aqua* is a good instance of the length to which the grammarians of the Greek school, on the one hand, and those of the Latin school, on the other, had to go to defend their positions. Of course in a word like this, which goes back of Latin and Greek, neither school could be right in its explanations; but both would be forced to explain it according to their respective basic principle. So those that based every Latin word upon Greek had to indulge in such a silly etymology as the one I have just mentioned. On the other hand the adherents of the Latin school were even worse. Varro says *aqua* is so called because it is *aqua summa*, a common blessing—or whatever those words may mean. But still more ridiculous is Verrius Flaccus, who says *aqua dicitur, a qua invamur*, i.e. 'that by which we are aided'. But many other verbs might have served as the predicate of Verrius's relative clause. Thus, instead of *a qua invamur*, why not *a qua lavamur*? an emendation, by the way, which is most plausible, and in accordance with the laws of textual criticism (it is only fair, however, to say that Verrius Flaccus justifies his etymology by trying to prove that water is one of the two things most concerned with human life. As such the etymology is worthy of Thales of Miletus).

I have now mentioned certain general principles

<sup>2</sup> On this point see three papers by C. P. G. Scott, on English words which have gained or lost an initial consonant by attraction, in *Transactions of the American Philological Association*, Volumes 23-25. C. K.

affecting not so much Latin etymologies, as etymology in general. These are, to recapitulate: (a) The tendency inherent in human nature to etymologize. (b) The reliance on mere resemblances between words of the same language, or of different languages: this is popular or folk etymology. (c) Mis-translations from one language into another. (d) Word-play and the desire to make puns.

I want now to discuss and to illustrate some of the more particular principles affecting ancient, but more especially Latin, etymologies. They may be classed as follows: (1) Adherence to the doctrines of the Greek and the Latin schools. (2) (growing distinctly out of adherence to the Greek school) Stress on Alpha Privative. (3) The principle known as Antiphrasis. (4) (really connected with Antiphrasis) Euphemism. (5) Onomatopoeia.

(1) I have already touched upon the effect which the division into the Greek and the Latin schools had on Roman etymologies, and I shall mention a few words which show a ridiculous clinging to the Latin school, before taking up the words explained by recourse to a privative; which are, of course, attributable to the desire to derive from the Greek. Let us take for example the word *frater*. Now of all words this might be expected to be connected with the Greek. But no. The men of the Latin school (e.g. Nigidius Figulus), say: *frater* is for *fere alter*, 'almost a second', and this etymology even so sane a man as Cicero seems to admit, for he says in the *Epistulae ad Familiares* 2.15 that, when he left his province by decree of the Senate, he preferred to depute any one rather than his brother Quintus to await the arrival of his successor; as it might be said of him by quibbling enemies that he had not entirely departed, but had left another self, (*altero se relictus*), to govern for him. Gellius quotes Labeo Antistius as saying that a *soror* is so called because she is *quasi seorsum nata*, that is, she is *separated* (*seorsum*) from the family in which she was born and passes over to another.

*Aper*, 'a wild boar', Varro says is so called because he lives in wild places, *in locis asperis*.

*Capra*, another word manifestly Greek, is connected by several writers with the word *carpere*—because goats eat or nibble at anything; while Festus, who says they were in ancient times called *crepae* also, derives the word a *crepitu crurum*, 'from the clatter of their legs'. Whether this is a peculiarity of she-goats naturalists will have to determine. But this is the trouble with so many ancient etymologies. The men who made them up could not or would not see that their explanations were inapplicable, or else would apply in many other instances beside the word in question.

(2) *Alpha Privative*.—A direct consequence of membership in the Greek school of etymologists was the tendency to derive, erroneously, certain words in Latin, beginning with the letter *a*,

from the Greek, on the basis of alpha privative. The Latin cognate to alpha privative is the negative prefix *in*—. Words like *amens*, which seem to have a negative alpha, really contain the preposition *a* or *ab*.

*Atrox*, says Festus, is made up of a privative and *τρωκτός*, from *τρώγω*, 'to eat', i.e. 'raw'; hence it is used of a man of rough disposition. Or else it comes from a privative and *τρέσαι*, 'to fear', and means 'not fearing'.

*Apricus*, 'sunny', 'warm'. This word's etymology seems still in doubt. Wharton, in his *Etyma Latina*, connects it with *aper*, i.e. basking in the sun like a boar. Others connect it with *aperio*, 'to open'; so Walde, in his *Lateinisches Etymologisches Wörterbuch*, our best work on Latin etymologies. But, while we may not know what it is from, we know what it is *not* from. Festus says it is from a privative and *φρίξη*, 'free from shivering'. *Africa* also, says he, has the same derivation.

*Avidus*, 'greedy', is derived *a non videndo*, because a man actuated by too great greed does not see clearly.

The most amusing etymology, however, in this connection is that given for *anus*, 'old woman', a word on which the two schools split again. It comes, said the Graeco-maniacs, from a privative and *ροῦς*, because, as is well known, old women are without sense. The Latinists connected the word with *annus*, 'year': *anus dicta est ab annorum multitudine, quoniam antiqui non geminabant consonantes*. If this explanation were right, the *a* in *anus* would be long. Visitors at Saratoga or other places characterized by shoddy society or vulgar ostentation might well ask themselves, after seeing the bediamonded dowagers, why are they not called *annus*, *quia annulos gerunt*? This would be perfectly in the Latin method, and just as applicable.

In this connection, while we are dwelling on the use made of alpha privative, we may compare the word *Apollo* with the Latin *Sol*. Though it may not be right, it is at least legitimate for Greek etymologists to derive Apollo from a privative and *τολός*. This was the derivation given by Chrysippus, as quoted by Macrobius, *ἥτι μέρε τοῦ καὶ οὐχι τολλοῖ* (Macrobius, by the way, gives eight etymologies for this word by seven different authors: Plato, Chrysippus, Speusippus, Clearchus, Cornificius, Euripides and Archilochus). Cicero, in his *De Natura Deorum* 2.68, says 'The sun was called Sol, because out of all constellations he stands *solus*; or because, when he rises, all the stars are bedimmed and he alone (*solus*) appears'.

Cicero devoted three or four chapters in the second book of his *De Natura Deorum* to the derivations (based mostly on Stoic sources) of the names of the gods; though it is only fair to Cicero to say that he puts these etymologies in the mouth of the Stoic Balbus, one of the *dialogi personae*, and

that in the Third Book they are ridiculed in part by Cotta, the Academic. The remarks attributed by Cicero to Cotta are a good criticism of the ordinary Roman etymological methods. 'What a dangerous custom this is', says Cotta; 'for you are bound to get stuck over lots of names. You may derive *Saturnus* from *saturare*, because he is so old as to be saturated with years; you may say *Mavors* is so called *quia magna vertit*, or *Minerva* because she threatens (*minatur*); or Venus because she comes to everything (*venit ad omnia*); but what will you do with *Veiovis* or *Vulcanus*? And yet by deriving *Neptunus* from *nare*, 'to swim', you show you will find a way, however far fetched, to account for anything or any word you wish. For there is no word whose derivation you will not be able to explain, even on the basis of a single letter. But in so doing you seem to '*magis naturae quam ipse Neptunus* <to be more at sea than Neptune himself>'.

In this passage the etymology of *Saturnus*, 'full of years', is especially interesting from its similarity to the Greek idea of *Kρόνος*. In Greek it was natural that *Kρόνος* and *χρόνος*, 'time', should be confused; and this has given rise to the ideas of Old Father Time—Time, the insatiable reaper with his scythe that relentlessly cuts all down, just as the scythe of *Kρόνος* swept away the genitalia of his father *Oursanos*. The first suggestion of a connection between *Kρόνος* and *χρόνος* is found in Euripides's *Heraclidae*: Άλλω *Kρόνον ωῖτιν*, 'Age, the child of Kronos'. The idea is developed by Heraclides Ponticus in his Homeric Allegories, by Cornutus, by Macrobius, and by Varro (quoted in St. Augustine). Ideas such as these were continually being seized upon by the Stoics and the physical philosophers, who were ever seeking materialistic and corporeal explanations of the gods and their names. It was this influence that made some of the Greek and later philosophers identify their gods with the heavenly bodies and say that the *θεοί* were so called because they were always running to and fro (*θέω*) about the **Heavens** and looking down upon men (*θεωπεῖθαι*)—just as though we should undertake to explain the term God by saying that a God is 'one who goes gadding'.

(3) *Antiphrasis*.—Antiphrasis is the principle by which in modern times we call the thinnest boy in the class at College 'Fatty', i.e. the application of epithets with opposite meanings. In etymology this principle was used to account for derivations. As has been remarked, the philosophical principle in this is sound—namely, that of two antitheses one is apt to suggest the other, as light suggests darkness, truth suggests falsehood, odd suggests even, etc.; but the application of such a principle to etymology is on a par with most of the etymological methods of the ancients. The principle of euphe-

mism is allied to this, shown in such well known euphemisms as *Eumenides* and *εὐώνυμος*. The principle was incorporated into the Pythagorean philosophy, with its idea of odd and even numbers suggesting opposites.

The most famous of all the etymologies based on antiphrasis is the well known derivation of *lucus*, 'a grove'; a *non lucendo*, because it does not give light. This etymology is mentioned by Quintilian, who ridicules it; and in fact it has become a by-word, and was used to ridicule the science of etymology in general, even in modern times. But we know now that *lucus* comes not from a *non lucendo*, but from *lucendo* after all; and that the real meaning of *lucus* is 'a clearing'. Compare the verb *collucere*.

Applications of this principle of antiphrasis in Latin writers are fairly numerous.

*Aridus*, 'dry', was said to come from *ἀρδεῖν*, 'to water', because what is watered is not dry.

*Bellum*, 'war', was explained as the neuter of *bellus*, 'fine'; for war is not a fine thing.

*Caelum*, 'the open sky', according to Aelius Stilo, quoted by Varro, was so called from *celare*, because it is not concealed at all, and conceals nothing.

Aelius Stilo is responsible for another antiphrasis, which explained *miles* as connected with *mollitia*, for a soldier's work is far from gentle. 'So', he goes on to say, 'we call a school *ludus* because it is all work and no play'. The average schoolboy of today would consider the derivation of our word school from the Greek *σχολή* a most admirable example of antiphrasis.

Nearly all the ancient grammarians connect *caelebs*, 'a bachelor', with *caelum*, and say a bachelor is called *caelebs* because he leads a heavenly life (*caelestium vitam dicens*, or *quod vitam agat dignam caelo*) or because he is on his way direct *ad caelum*. This etymology, once started, was eagerly seized upon in the Middle Ages by the Church as an argument in favor of asceticism and the celibacy of the clergy. Alcuin, the secretary of Charlemagne, gives it with much unction. Gellius says that, since fines were originally small, by antiphrasis *multa* is the word for a fine. Donatus says the *Parcae* are so called because they are relentless and spare not (*quod minime parcant*). *Foedus*, 'a treaty', is so called, says St. Augustine, because it is not foul. *Lutum*, 'mud', was said to come from *lavō*, *lavatum*, *lautum*, because the more you wash, the less mud remains.

(4) *Euphemism*.—The principle of euphemism, which, as I have said, is based on the same notion as antiphrasis, needs only a passing mention. Its influence was felt in many geographical names. The change in Greek of *Ιλέας* 'Αἴγαος', 'The Inhabitable Sea', to *Ιλέας* *Εἴγαος*, by euphemism (if indeed this be correct), is well known. We may

\* Varro correctly derives *Saturnus* from *serere*, 'sow'.

mention two such etymologies among the Romans. The name of the Sicilian town Egesta (so given in Thucydides) is found in Cicero as Segesta. The change is accounted for by the fact that the Roman conquerors connected the name Egesta with *egeſtas*, 'poverty', and changed it to Segesta, hoping to get good crops (*seges*) thereby. Another good example is Beneventum. This was originally called Maleventum, possibly from the accusative case of the Greek Μαλοεῖς, Μαλοέιρα, Apple Town, from μῆλον, Doric μᾶλον, Latin *malum*, 'apple'. But the name was misunderstood and thought to be from *male ventum*, i.e. 'Ill-Come'; then, to avert the evil omen of such a name, the designation of the town was changed to *Beneventum*, 'welcome'.

(5) *Onomatopoeia*.—The principle of onomatopoeia lies at the root of many words in all languages, and under the name of the bow-wow and ding-dong theories has been pressed into service to account for the origin of human speech. Lucretius adopted this theory in his Fifth Book in that magnificent account of the early days of the world. Of course, as the ancients themselves knew, there was no doubt about the employment of this principle in some words, such as the cries of animals and words like *tinnitus*, *clangor*, *stridor*, etc. But they extended the principle, applying it to words to which the application of such an idea becomes ridiculous.

*Puls* was a kind of thick pottage. Varro quotes Apollodorus as saying that it was so called from the noise it made when plunged into boiling water.

*Tremere*, 'to quiver', 'tremble', was said to indicate by its sound (a sort of chattering of the teeth, I suppose) the noise people make when they are quaking with fear or cold. This word indicates that the Latin *r* was considerably trilled.

Aulus Gellius quotes Varro as saying that the god Vaticanus was so called because he presided over the principles of the human voice; for infants as soon as they are born make the sound which forms the first syllable in Vaticanus, and are therefore said *vagire*. A most ridiculous onomatopeia (so called) is the explanation of the word *aeger*, 'sick', which arose, it was said, from the sound the sick make in pain, *af af*.

*Union of Two or More Words*.—Many ancient etymologies are based on the union of two or more words. Some of these are quite ridiculous.

*Lepus*, 'a hare', and *volpes*, 'fox', were explained as shortened from *levipes*, 'the lightfooted', and *volipes*, *quia volat pedibus*.

*Pauper* was derived from *paulus* and *lar*.

*Oppidum* was explained as = *quia opem det*.

*Alter* was derived from two Greek words, *ἄλλος* and *ἕτερος*.

*Cura* was explained as *quod cor urat*, 'heart-burn'.

*Insula* was derived from *in* and *salio*. This is interesting as giving an idea of what the ancients

thought of physical geography; for, from this etymology, it is clear that they regarded islands as masses of rock that had fallen off and *leaped into* the sea. Mommsen actually gives this in his Roman History as an authentic etymology.

*Provinciae* are so called, says Festus, because the Roman people *conquer them beforehand*.

*Palus*, 'swamp', is *paululum aquae*.

An amusing etymology, formed like that which derived *lepus* from *levipes*, and *volpes* from *volipes*, is *pelvis* 'a basin', described as short for *pedeluis*, a *pedum lavatione*.

An interesting etymology, given by Pliny the Elder in his Natural History, interesting because true, is *nasturtium*, a *narium tormento*, that is, nose-wring', for it will make a man shrink up his nostrils.

Sometimes words were said to be due to a combination of three words. Three examples must suffice.

*Adulter*, says the ancient etymologist, in composition changes *a* into *u*. So this word comes from *ad alterum torum*, 'to another bed'. Festus, however, says: 'the adulterer and the adulteress are so called, because they go *ille ad alteram, haec ad alterum*'.

*Amita*, 'aunt', 'father's sister', was explained as for *a me tertia*, 'the third from me'; or, says the etymologist ingenuously, because she is *amata* (*a meo patre*), 'for men are usually more fond of their sisters than of their brothers'.

*Postumus* came by popular etymology to be spelled with an *h*, because it was connected with *post humationem patris*.

From this paper it might naturally be gathered that all the Greeks and the Romans were fools, at least in the science of etymology. But this would be too sweeping a statement. Many of them showed a marvellous astuteness and were centuries ahead of their times. Such an one among the Greeks, as I have already said, was Plato; among the Romans Cicero and particularly Quintilian<sup>4</sup> may be mentioned as having unusually sane ideas for the times. Remember that I have dwelt more particularly upon

\* The formation of compounds in Latin is discussed interestingly by Quintilian 1.5.65-70. In 70 he says: *Sed res tota magis Graecos decet, nobis minus succedit, nec id fieri natura puto, sed alienis favemus, ideoque cum εὐπράξονα mirati simus, incurvicerum <a word used by Pacuvius> vix a risu defendimus.*

I may be allowed to go somewhat afield from Mr. Lee's paper. On such compounds as *terrilogus*, *horritonus*, *silvifragus*, *fluctifragus* see Munro's Lucretius 2, pages 16-17, and various notes in Norden's great edition of Aeneid VI (page 173; 274, on verse 573; 213, on 287; 217-218, on 307; 318, on 796 ff.). On Lucretius 5.839 Munro cites Livy 27.11.4 et Sinuessa nature ambiguo inter marem ac feminam sexu infantem, quos *androgynus* vulgus, ut pleaque, faciliore ad duplicita verba Graeco sermone, appellat. Finally, on biprepositional compounds in Latin see F. T. Cooper, Wordformation in the Roman Sermo Plebeius, 289 ff. The examples there cited show that the Plautine word *directa* may be derived from *dis + e + rego*, with reference to crucifixion (the word was said, then, of one uplifted and spread apart). C. K.

etymological vagaries. It is the abnormal, the monstrosity that compels our attention. Often-times ancient etymologies are sound; and if in such cases there was more good luck than good management, we must confess that for their benighted condition in the realm of linguistic study, on the whole they did fairly well.

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### CAESAR, DE BELLO GALLICO 2.17.2

*eorum dierum consuetudine itineris nostri exercitus perspecta.*

The three genitives in this group of words are variously construed. Madvig, Sec. 288, Footnote, and Lane, 1228, take all three as limiting *consuetudine*, each in its own way; through the complex, 'the custom of those days', 'the custom of the march', 'the custom of our army', comes the final sense, 'our army's custom of marching in those days'.

Some editors take both *dierum* and *exercitus* as limiting the other genitive *itineris*; at least one editor takes *dierum* with *itineris* and *exercitus* with *consuetudine*; another editor reverses this and makes *dierum* depend upon *consuetudine* and *exercitus* upon *itineris*. About the only thing they all agree upon is that *itineris* limits *consuetudine*.

They may all justify themselves by an appeal to Caesar's usage. Undoubtedly, in B.C. 1.21.3 *ut erat superiorum dierum consuetudo*, B.G. 5.42.2 *Haec . . . superiorum annorum consuetudine ab nobis cognoverat*, B.C. 3.65.2 *ut erat superioris temporis consuetudo*, a word denoting time and made in the genitive case modifies *consuetudo*. Similar expressions modify *iter*, as in B.G. 6.25.4 *cum dierum iter LX processerit*, B.G. 6.25.1 *latitudo novem dierum iter patet*, B.C. 3.76.1.4. *Consuetudo* limited by a genitive of the person is very common. It is found with the very word 'which is involved here, in B.G. 6.34.6 *ut instituta ratio et consuetudo exercitus Romani postulabat*. But of the genitive of *exercitus* modifying *iter* we have no instance in Caesar unless in the passage under discussion *exercitus* is to be thus construed.

In spite of the nearer position of *itineris* I prefer to take *exercitus* with *consuetudine*, as *iter* suggests the marching column, *agmen*, a word which Caesar uses in the genitive with *iter* below in referring to the same situation, B.G. 2.17.5 *cum iter agminis nostri impeditur*; compare B.G. 2.19.1 *ratio ordoque agminis*; 7.40.4 *agmen Haeduorum conspicatus . . . iter eorum moratur*. If *exercitus* belongs to *consuetudine*, the proximity of *itineris* need not disturb this relationship, inasmuch as *iter* would not normally be associated in thought with *exercitus*. On the other hand no such reason exists for refusing to join *dierum* with the nearest noun. So it seems to me that the weight of probability is in favor of making all these genitives depend directly upon *con-*

*suetudine*; but we shall never know what Caesar intended, and perhaps, after all, as one editor suggests, this is an instance of careless writing on the part of Caesar; if so, any interpretation will do<sup>1</sup>.

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### CLASSICAL ARTICLES IN NON-CLASSICAL PERIODICALS

Advertising and Selling—March, Advertising among the Romans, E. T. Sage.

American Historical Review—April, (W. Leaf, Troy): (F. Sagot, *La Bretagne Romaine*).

Athenaeum—Nov. 29, (Notices of New Books: R. Hichens, *The Near East*; A. Kuhn, *Roma, Ancient, Subterranean, and Modern Rome*, Part I; A. Trevor-Battye, *Camping in Crete*; R. K. Davis, *Translations from Catullus*; E. R. Barker, *Rome of the Pilgrims and Martyrs*; Hermathena, No. 39; Lane Cooper, *Aristotle on the Art of Poetry*; A. S. Way, *Homer*).

Biblot (Portland, Maine)—Dec., *A Brief Discourse on Urne-Burial*, Chapter V, Sir Thomas Browne.

British Weekly—Dec. 6, (J. G. Frazer, *The Golden Bough*;

Part VI, *The Sapegoat*).

English Historical Review—Oct., Reid, *The Municipalities of the Roman Empire* (H. Stuart Jones); (Burkitt, *Euphemia and the Goth*): (F. Ehrele and P. Liebaert, *Specimina Codicum Latinorum*): (Beés, *Ekthesis palaiographikón kai technikón erekoun en tais monais tôn Meteorón*: (Nachmannson, *Historische Attische Inschriften*): (Bacci Venuti, *Dalla grande Persecuzione alle Vittoria del Cristianesimo*: (Schwartz, *Kaiser Constantin und die christliche Kirche*): (Humphrey, *Politics and Religion in the Days of Augustine*).

Illustration (Paris)—May 17, *La Villa d'Horace*, Robert Vaucher (ill.); Nov. 15, *Le Pont du Gard* (ill.).

Johns Hopkins University Studies—Series 31, No. 4, *The Quinquennales*, R. V. D. Magoffin.

Journal of Biblical Literature—Sept., *The Latin Prologues of John*, B. W. Bacon.

Journal of English and Germanic Philology—Oct., Thomas Heywood's Debt to Plautus, A. H. Gilbert: The Classical Rule of Law in English Criticism, J. Routh (has a slight primary interest for classicists).

Living Church (Milwaukee)—Dec. 20, *Pompeii and its Environs: A Study*, J. H. VanBuren (ill.).

Modern Language Notes—Nov., *The Story of Troy in Orderie Vital*, F. M. Warren; Dec., *Notes on the Eclogues of Baptista Mantuanus*, W. P. Mustard.

Modern Philology—Oct., *The Source of Ralph Roister Doister*, J. Hinton: *Notes on Human Automata*, W. W. Hyde.

Nation—Nov. 20, (Anne C. E. Allinson, *Roads from Rome*); Nov. 27, Charles Francis Adams at Oxford, William Osler (Latin speech of presentation for the degree of Litt.D.): *Textual Criticism of the New Testament* (H. A. Sanders, *The Washington Manuscript of the Four Gospels*; Alexander Souter, *The Text and Canon of the New Testament*): (Notes—Petronius and Seneca's *Apocolocyntosis*, Loeb Classical Library, Translated by M. Heseltine and W. H. D. Rouse; *Roman Farm Management*, Cato and Varro Done into English by A. Virginia Farmer); (Art—H. H. Powers, *The Message of Greek Art*); Dec. 11, (Notes—M. M. Kirkman, *History of Alexander the Great*): (Art—Discovery near Baths of Caracalla, Rome, by Prof. Ferri: Excavations on Palatine by Prof. Boni).

Open Court—Nov., *The Mother Goddess*, Paul Carus.

Outlook—Dec. 13, (Anne C. E. Allinson, *Roads from Rome*).

Records of the Past—Aug., *A Walk through Ostia*, J. G. Winter.

Romanic Review—Sept., *Cogitare in Gallo-Roman*, E. H. Tuttle.

Revue de Métaphysique et de Morale—Nov., (O. Kraus, *Platons Hippis Minor*; O. Apelt, *Platons Dialog Phaidon*).

<sup>1</sup> If we join *consuetudine itineris* very closely together, in the sense of *consuetudine itineris faciendi*, 'marching-custom', 'march-custom', and regard the other two genitives as modifying this complex, we may accept Professor Keith's view, and find nothing particularly disturbing in the passage. We should then have in reality but two genitives modifying a complex (itself involving a genitive, to be sure), and we should have one of these genitives on each side of the modified complex. Repeatedly, where two genitives modify a noun, or, as in Greek, two identical datives are to be taken with one verb (cf. e.g. Iliad 1.24), the genitives straddle the noun and the datives straddle the verb.